"...the wild JIBAROS also use those charms for hunting which consist of small stones and other objects found in the stomachs of animals and birds, calling them yúkka. The Jibaros however, do not seem to attribute the same extraordinary importance to these charms as the Canelos Indians. Likewise, although the Jibaro Indian never fails to paint his face and his body with roucou before starting on a journey through the forest or a voyage on the river, believing that the body-painting will give him strength, he does not do it especially with the idea that it will attract the game. On the other hand, all Indians are imbued with the idea that the bones, and especially the skulls, of animals killed in hunting have the power of attracting the same species of animals. This is the reason why almost in every Jibaro hut one can find a number of skulls and other bones of animals killed in hunting during recent months and even years. The different skulls are connected with each other by a string and the whole row is hung from the ceiling, [168] where the bones are thus kept after being carefully freed from flesh and washed. The feathers and heads or beaks of birds are kept in the same way and for the same purpose. These objects not only serve as charms for continued good luck in hunting, but at the same time are trophies which fill the Indian with pride and show the visitors what a skilled hunter the head of the house is.

Sometimes, when the Jibaro Indian is out hunting and has killed for instance a monkey and eaten it in the forest, he afterwards makes the skull of the animal clean and

suspends it, tied to a vine, between two trees in the neighbourhood of the place where he shot it. The skull is then supposed to draw other monkeys to the same place."

1: Karsten--180 (1916-18) 1935 Jivaro
116, 226, 777 (1928-29)

"Just as the Indians use misha for hunting, they use such charms also for fishing, consisting of peculiarly shaped stones and other hard objects found in the stomachs of fish caught. A Canelos Indian showed me once such a misha, which he himself had bought at a high price from the Napo Indians. It was a small round coloured stone, in which the water had engraved certain spiral lines and formed in such a way that it was somewhat like a snail. The stone had been swallowed by a bagre and was found in its stomach by the Indians who caught it. The Canelos Indian would not sell the stone to me at any price, believing that it would give him extraordinary luck in fishing the bagre. Such a charm is used by the hook being rubbed with it before it is throw [sic] out in the water. This treatment is believed to draw the fish to the hook.

Charms consisting of the spines and heads of large fishes are also frequently found in the Indian huts together with the skulls and bones of animals killed in hunting. The spines are believed to have the same effect, namely, to attract the fish and to give good luck in fishing."

"If the slayer infringes these rules the consequences for him will be fatal. He will soon die; he will not be able to kill any more enemies or to celebrate other victory-feasts. Even his nearest relatives will die [308] through sickness or accidents, one after another (1) His domestic animals, instead of increasing and flourishing, will pine away and die. The manioc, plantain, and other domestic plants will dry up and produce no fruits. In all his undertakings he will be unlucky. In one word, the effects of the trophy will be directly contrary to those generally expected from its supernatural power. All this is caused by the spirit of the murdered enemy (wakáni). The revengeful ghost, who takes no rest, follows his slayer everywhere, always looking for an opportunity to kill or harm him, and the latter believes that he meets him especially in dreams. Generally the wakáni meets him in the shape of an Indian armed with a lance, with which he is continually trying to kill him. But the spirit also appears to him in other shapes,

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"1. Every death that takes place within the family of the slayer during the time following the killing of the enemy is set down to the secret operation of the revengeful spirit (wakáni). At a feast where I was present the slayer told me that within his family seven persons had died of mysterious diseases or through accidents during the two years which had elapsed since he killed his enemy. This wakáni, therefore, was considered to have been a particularly bad one."

especially in the shape of a black monkey, a deer, (2) a bear, or some other hairy animal of the forest. This is one of the reasons why the slayer does not, during the critical time, go out wandering in the forest. The wakáni can in many ways threaten his life there. If, for instance, he wanders to the verge of a precipice at the bank of a river, the revengeful demon may take an opportunity to push him over the precipice. He may also cause a tree or a branch to fall upon him in the forest and crush him. If he wears a lance or a knife the spirit may cause his death with these weapons. If he tries to shoot a bird or an animal with blowpipe and poisoned arrows the enemy may cause the arrow to hit the slayer himself. For the same reason he has to be extremely careful in other respects. If, for instance, he has intercourse with his wife or some other woman, it may happen that the wakáni, who is constantly lurking near him, slays him, so that he dies on the spot. Besides, since there is supposed to exist an intimate connection between woman and the plants which she cultivates, the consequence of his having intercourse with his wife will be that the manioc and other fruits, recently planted

"2. The deer, according to the idea of the Jibaros, is the incarnation of a demon (iguanchi), one of the most dangerous animal demons they know. The Jibaros, therefore, never eat the flesh of the deer or even touch it with their hands."

for the feast, will not reach ripeness, but will dry up. If the slayer eats some unsuitable and forbidden food the spirit may again through this food operate against him, causing indigestion and [309] death. On the whole, the slayer must observe the principle to live as retired and hidden a life as possible, for in this way he may more easily escape his supernatural enemy. This is also the reason why he must not take part in religious feasts, or wear body-painting, ear-tubes, necklaces, and other magical ornaments used by those who enter into relation with the spirits, and through which these, as it were, are challenged.

Under such circumstances it is easy to understand that the Jibaro warrior conscientiously submits himself to the severe rules imposed upon him by society, and that the feast itself is prepared and celebrated with all the care which custom and tradition require."

2: Stirling--85 [3] (1930-1931) 1938 Jivaro
116, 713, 411, 777

"The blowgun is never used in warfare. The Jivaros say that it was given them for the purpose of obtaining game. To use it against man would bring bad luck.(22)"

"22. Figueroa, writing of the Mainas in 1665, specifically states that the blowgun and poison darts were never used against their human enemies. Skinner, 1805, p. 285."

12: Rivet--362 (no date) 1907 Jívaro
777

The savage encircles his wrist with a bracelet formed by a coil of green snakeskin the symbol of good luck, the cundo (fig. 7-19).

26: Brüning--52 [3] (1902) 1928 Jívaro
116, 531, 777

In the house in Huavico, which at that time was used by a rubber trader, though it had originally belonged to the Indians, I noticed several grotesquely painted black human figures on the frame which connects the main uprights. The Indians explained that this was a preventive measure against worm holes.

26: Brüning--59-60 (1902) 1928 Jívaro
116, 301, 237, 777

The Indians, while wearing very simple clothes, have a great variety of ornaments, especially the men. In contrast to [60] the cultural life of other countries, it is the Indian male that devotes more time to the adornment of his exterior than the Indian woman. The woman does not have the time for it: she is the working part. I believe that I may divide the ornaments into two categories: the ornaments used in everyday life, and ornaments used in connection with festive occasions only.

Into the first category we may place the bracelets made of the skin of the iguana lizard. The natives cut the skin crosswise so that they obtain rings that are closed and about two centimeters wide. When wetted the skin may be stretched and easily slipped over the hand. Upon drying the bracelet shrinks and cannot slip off the arm. Men and women wear several of these bracelets around the wrist. Even the rubber collectors who live among the Indians wear these bracelets. These bracelets are said to prevent the wearer from becoming tired while working.

27: Bollaert--115 (No date) 1863 Jívaro
116, 727, 777

"In June 1861, Professor Cassola, on his way from Ecuador to Italy, showed me in London, in all probability, the first specimen from the Jívaro country of the peculiarly reduced cutis of the idol head. It was reduced to about one-fourth the natural size, preserving somewhat of the features. All the bone had been removed, only the skin and hair remaining. Of this head Professor Cassola told me, that a party exploring the river Pastasa observed it in a small temple, and at night stole it. It was supposed to be the head of a hostile chief, and was worn in battle as a charm.

A string was attached to the top of the head, so that it could be worn round the neck. Another string was passed through perforations in the lips, and hanging down. The ears had been pierced, and the nostrils were in one and filled with black resin. Professor Owen thought it had been reduced by tanning the skin. It struck me that it might have been shrunk and dried over a fire, on a mould of clay."